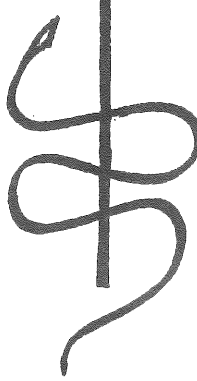


COMMUNISM: *Global Temptation*

by Solange Hertz



How do you get a cat to eat hot pepper? This question, a classic in marxist training manuals, opens an exercise in revolutionary technique. The answer, to which the student is led by logic and common experience, explains how Communism has been able to take over a third of the world without serious opposition.

How does one get a cat to eat pepper, a condiment as unpalatable to him as marxist doctrine is to healthy human nature? The first answer to present itself, says the primer, is obvious: Force open the cat's jaws and cram the pepper in.

Wrong, the student is told, because the cat's willing cooperation is lacking. The second answer -- to conceal the pepper in a tasty fish -- is equally inadequate, because as soon as the cat detects the pepper he simply regurgitates it.

The correct answer: Sprinkle the pepper all over the cat's mat. When he lies on it the pepper will cling to his fur and sting, so that he will soon be licking himself to get it off. This method assures perfect assimilation because (1) the cat is actually ingesting (2) entirely on his own initiative, (3) and a completely conditioned initiative at that, (4) pepper, which he hates.

Pius XI in effect described this cat-and-pepper ploy in his encyclical Divini Redemptoris, promulgated on the feast of St. Joseph, 1937: "The Communist takes advantage of the present world-wide economic crisis" which he foments "to draw into the sphere of his influence even those sections of the populace which on principle reject all forms of materialism and terrorism. . . The preachers of Communism are also proficient in exploiting racial antagonism and political divisions. . ."

It wields "a propaganda so truly diabolical that the world has perhaps never witnessed its like before. It is directed from one common center. It is shrewdly adapted to the varying conditions of diverse peoples. It has at its disposal vast financial resources, gigantic organizations, international congresses and countless trained workers. It makes use of pamphlets and reviews of cinema, theater and radio, of schools and universities" - a list to which must now be added television and our very churches. "Little by little it penetrates into all classes of the people and even reaches the better-minded groups of the community with the result that few are aware of the poison which increasingly pervades their minds and hearts."

Thus works the mystery of iniquity in our time, sprinkling its pepper everywhere. By its own admission it employs a simple technique of temptation which the devil first used on Eve at the outset of the Revolution in Eden. He teaches his followers the same kind of spiritual judo, whereby opponents are led to use their own virtues and strength against themselves, just as the poor cat is drawn to eat pepper through his very distaste for it.

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Fallen irretrievably from grace, Satan has only natural means at his disposal to effect supernatural destruction, but he uses these with transcendent craft. Although even in cases of possession he cannot act directly on the human will, he can solicit it in countless ways from the outside, courting its cooperation through its desire for good.

"I have gone round about the earth, and walked through it," says he in the book of Job (2:2) exposing the source of his know-how. His superior intelligence understands our earthly nature far better than we do, and he turns it against us with great skill. The richer our nature, the more he has to work with. Despite all her preternatural gifts, he captured Eve's consent by appealing to her natural desires for what is "good to eat, and fair to the eyes and delightful to behold" (Gen. 3:6), later tempting the Son of Man in the same three ways in the desert, through what ascetical theology calls the concupiscence of the flesh, the concupiscence of the eyes and the pride of life. By weakening the will and disrupting the judgment, original sin has rendered our good appetites dangerous for us.

Well did St. Paul warn us that our battle here was not against mere flesh and blood, but against "the spirits of wickedness in the high places" (Eph. 6:12), for throughout the ages Satan has taught his own techniques to his disciples. The Gospels reveal how, after his failure with our Lord in the desert, Satan inspired the Jews to continue the subversion he had begun. Inciting our Lord to revolution in the form of refusing Caesar's taxes, they began adroitly by appealing to His integrity and love of justice: "Master, we know that thou art a true speaker, and teachest the way of God in truth, neither carest thou for any man: for thou does not regard the person of men" (Matt. 22:16).

Later, in the Acts of the Apostles, we see how judaizers carried the battle into the Church, for a time even subverting our first Pope. In the last century descendants of these Jews who rejected Christ -- Marx, Engels, Heine, Lenin, Trotsky and their countless helpers then and now -- have forged an instrument whereby every potential member of Christ's kingdom can be tempted as was its Head. Popularly known as Communism, it actually constitutes a global temptation seeking to engulf the whole world in Satan's revolution against God. Through the avenues of the three concupiscences the full force of our fallen nature can now be channeled and hurled against all mankind at once.

Communism may be properly called a Jewish heresy, for by its formal denial of an after life and the supernatural order, its crass materialism and blind faith in temporal Messianism, it is essentially a highly developed form of Saducceeism. The Gospels record conversions to Christianity among the Pharisees, but never from the Sadducees. Their heresy, now launched wholesale upon the world, would seem to be unto death.

"It exceeds in amplitude and violence anything yet experienced in the preceding persecutions launched against the Church," said Pius XI. "Entire peoples find themselves in danger of falling back into a barbarism worse than that which oppressed the greater part of the world at the coming of the Redeemer."

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"How is it possible," asks this Pope, "that such a system, long since rejected scientifically and now proved erroneous by experience, could spread so rapidly in all parts of the world?"

"The explanation," he tells us, "lies in the fact that too few of us have been able to grasp the nature of Communism."

Then too, as Fr. François Dufay points out in L'Etoile contre la Croix, we judge Communism much too leniently for the simple reason that communists are so much better than their doctrine. Recognizing in them qualities and virtues derived from natural law which remain in all of us despite the Fall, we attribute these to Communism. The reverse is true with Christians, who always look bad when judged against Christianity, a doctrine so sublime it can never be lived up to completely. Looking at Christians, we think Christianity defective; looking at communists, we find Communism not so bad.

"Brethren," pleads St. Paul, "do not become children in mind, but in malice be children and in mind mature!" (1 Cor. 14:20). There's nothing Christian about being stupid. "Be wise as serpents," commanded our Lord (Matt. 10:16).

Communism has been tragically underestimated by those who will not make the mental effort to understand it. For most, a communist is little more than an obnoxious organizer set on annoying us with strikes. Those who accept Pius XI's word for it that it is "intrinsically perverse," as often as not see it merely as some force which is out to deprive them of their hard-earned property, even as they lick up its pepperiest propaganda.

In sober truth Communism provides a comprehensive explanation of all reality, geared to satisfy the most penetrating intellect. The proof is evident: it has won over some of the finest minds in the Church. No mere ideology, and least of all a political platform, Communism is a whole philosophy, a theology, a mystique. It has its Thomas Aquinases, its St. Pauls, its St. Johns of the Cross. For its "Redeemer" it proposes humanity itself! As our Lord predicted, it will be "many" who "will come in my name saying, 'I am the Christ,' and they will lead many astray" (Matt. 24:5).

Its historical development furthermore reveals a specifically anti-Trinitarian, apocalyptic character which is even now coming to full term. Tempting man totally through the three concupiscences for food, glory and power as Satan did our Lord, it assaults in turn the three human faculties which constitute the divine Trinitarian image in the human soul: the intellect, the mind or "memory", and the will. This interior trinity, by whose interchanges man lives as a human being, is analogous to the Father, the Son and the Holy Ghost in the Godhead.

Communism confronts us therefore with a "trinity" of its own: Marx, Lenin and Mao.

I. Marx

Accepted generally as the Father of Communism, Karl Marx plays the role of creator and source from which the whole movement flows. A theorist who took little active part in revolutionary events, he laid the main lines of a direct and deadly temptation aimed primarily at the intellect. To this faculty, which specifically reflects God the Father in man and is designed to feed on truth, Marx would offer stones for food. He proposed the satanic error called dialectic materialism, whose inexorable laws were to regulate all philosophy, sociology and economics.

To read Marx is to hear Satan's boast in Isaias: "I will ascend into heaven, I will exalt my throne above the stars of God, I will sit in the mountain of the covenant, in the sides of the north. I will ascend above the height of the clouds, I will be like the Most High!" (Is. 14:13-14). He will explain everything.

As a temptation offered specifically to the intellect, dialectic materialism necessarily opposes the theological virtue of faith -- without which no one may please God (Heb. 11:6). Pretending to enlighten man's thinking, it will plunge him into darkness, for to accept its tenets is direct denial of God, inasmuch as these hold that human history is produced by blind forces existing in matter, and not by the direction of Divine Providence. In other words, matter created itself, eventually evolving to the point where it began to think, and became man. The marxist definition of man -- borrowed, incidentally, from Benjamin Franklin, whom Marx greatly admired -- is an animal which thinks.

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The reader is begged to bear patiently with the next few paragraphs, which may not make easy reading, but they are essential in explaining Communism as the end product of a long chain of false philosophies:

1. Marx' notion of materialism as "dynamic" was actually an adaptation of the German philosopher Feuerbach's "metaphysical" materialism, wherein Marx replaced God by science as revealer of the universe. With Marx, man no longer receives moral directives from a force outside the world, but from science, which arises from the world itself, and whose origin, nature and direction it gradually explains.

This means there can be no morality outside matter, and inasmuch as matter is obviously in constant flux, human acts can only vary along with it. Man need no longer get in tune with an arbitrary God and His commandments, but must align his actions to developing matter in a perpetual aggiornamento or "situation ethics."

2. Marx' dialectics were derived from Hegel, for whom a "world-soul" engendered matter. By simply reversing the process, Marx postulated that matter in fact engendered spirit -- incidentally also engendering Fr. Teilhard de Chardin's "noosphere" and other related nonsense now basic reading in Moscow. It is true that Hegel identified reason and "idea," thought and being, but with him the universal principle was still spiritual. Not so with Marx, for whom matter generates the idea.

Hegel furthermore taught that "idea" moves in three (now well-publicized) sequences: thesis, anti-thesis and synthesis, which Marx adopted into his system, but for him "idea" is always just matter.

3. Matter moving through these three sequences is dialectic materialism, the struggle matter goes through which produces spirit - and history. Materialism and dialectics are the two poles of the global heresy, with which the world is now so well peppered that Pope Paul VI, Bishop of Rome, has now spoken even of the Church as "evolving."

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On dialectics hangs change, the constantly shifting relations of things in themselves and with others. For instance, an apple can be a bud, a flower, a green apple, a ripe apple, or rotten and distributing its seeds to make more apples. The apple is constantly "becoming." When this principle, which occurs in matter, is applied to all nature and being, we have constant transition and movement, appearances and disappearances, in all orders of reality. Nothing can be definite or absolute, which means ultimately that nothing can be sacred, because it won't stand still long enough!

For the marxist this universal flux is governed by four so-called "laws":

1. Autodynamism, or constant, self-generated change, whether in apples or men.
2. Inter-dependence, whereby these changes act on one another, but with no closed cycles, because the movement is open-ended, as in the apple which liberates its seeds. This produces the ascending spiral by which matter proceeds in time, constituting "progress." (For the marxist any change is always upward and for the better.)
3. Contradiction. Everything in itself contains its contrary, a principle of affirmation as well as negation: Life engenders death; death, life. The apple rots that new apples may come. This battle of contraries insures development.
4. Finally, there occurs in the process an explosive "leap", whereby quantitative changes become qualitative, in the same way that oxygen and hydrogen together produce water, qualitatively different from its two constituents. The change is sudden, but long in preparation. Essentially this is the analogy Darwin and Lysenko applied falsely to biology.

A classic example offered is that of water being changed into vapor, or ice, depending on the quantity of heat present. The tendency of water to remain as it is = thesis. Its tendency to vaporize (or freeze) = anti-thesis. These two contradictory internal forces render its equilibrium precarious, and it is made more precarious by temperature changes. Arrived at the rupture point where water boils (or freezes), a sudden "leap" occurs, and vapor (or ice) = synthesis.

All this may be true enough on the purely material plane, but when we apply these laws to higher forms, the error is monstrous. If matter is in fact first in the order of reality, then human thought becomes simply the result of qualitative changes in matter. As soon as the material brain evolved, matter began thinking, for according to Engels, the brain is "the organ which produces thought." He would not deny that spirit exists, but that's only matter understanding itself. The evolution we hear so much about is therefore only the history of the dialogue matter has been carrying on with itself throughout the ages, slowly rising from one stage to the next by means of sudden resolutions of its conflicts. Human intelligence is merely a threshold, the cosmos as we know it merely the stage matter has reached for the present.

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Applying the four "laws" to human society spells disaster. Autodynamism accounts for the automatic progress of humanity from slavery to servitude to feudalism to bourgeoisie to capitalism and on to the socialism whereby the antithetical "proletariat" is now being produced. (This view of history is powerfully depicted in mosaics at the University of Mexico and the works of the Mexican communist artist Diego Rivera.)

Social phenomena are also inter-dependent, economic conditions acting on social conditions and producing certain kinds of politics, religion, art, music, etc., each factor being both cause and effect. Contradiction comes into play because according to Marx social structures rest on the economic. Believing that economics depend entirely on the means of production being ever perfected by technology, Marx envisaged the "class struggle" as an inevitable disequilibrium between these new means and the social structures always left over from the preceding stage. Capitalism is doomed, not by its sins, but because its growing means of production pit a huge collective work force against privately held property. Those who possess the means of production are therefore "exploiters" of the "exploited" workers.

We must note here that in Communism, work occupies the place of love in Christ's kingdom. Christianity teaches that man's proper act is union with God, but for the communist it is work -- not personal work, but the collective work which is the very essence of humanity generating itself. (Marx never speaks of persons, but only of individuals in the "masses".) It is work, furthermore, which confers ultimate value on things, whereas for the Christian, value is estimated according to its usefulness in helping him get to God. Marxism is not concerned with utility at all in fixing values.

Sociologically speaking, the qualitative "leap" is: revolution, generated by the innate tensions which produce the next stage of society. Although marxists will espouse "reforms" for tactical reasons, they hold that society as such cannot be reformed. It can only erupt into its next stage.

Unfortunately not all this reasoning is false. In "dialectic" for instance, the classical philosopher easily recognizes the hallowed concepts of "act" and "potency." What makes Marxism heretical is its wholesale rejection of any and all transcendental factors, with its mechanical application of material analogies, true enough in their place, to higher planes of being. Dialectic, which accurately describes the painful tensions in a human being seeking

his proper end, is merely a new word for a very old idea now being misapplied.

As Marx sees it, identity and the principle of contradiction in the classical sense are wholly eliminated. Where everything is in flux, any number of postulates can be "true." There is only one absolute truth in Marxism, and that is that everything is relative. One would say a thing can't both be and not be, but Marxism says yes: in that being is forever resolving its own contradictions by becoming. It never "is" anything.

Given such a doctrine, what laws can stand? What vows can bind? Even to study it seriously is to deform the intelligence created for truth. To put it in practice leads us to the works of

II. Lenin

In accordance with his own teaching, Marx expected world progress through revolution to take place automatically. At most one only had to cooperate with the forces at work in matter. When he died, Nicolai Lenin, the man destined to play "Son" to Marx the Father in the blasphemous trinity, was only thirteen years old, but soon he would implement on the moral plane what Marx had laid out on the speculative. A keen intellectual, Lenin was also a man of action, who saw immediately that the dictatorship of the proletariat could never be established without help. Although he continued preaching Marx' false theory, he had no scruples about acting counter to it in practice. In him Communism was made visible to the world and dwelt amongst us. Following him is the destruction of the theological virtue of hope, for through him and in him Communism pretends to give us here and now the substance of the things a Christian must hope for in the world to come. He offers "glory now", directing the temptation to the human faculty we call "memory" in the theological sense, leading to despair.

A student of the military scientist Karl von Clausewitz, he had been particularly impressed by the latter's dictum that "War does not necessarily result from invasion, but from the defense which the invaded puts up against the invader," like the cat against the pepper. Brilliantly transposing Clausewitz' strategical theories from the strictly military plane to the revolutionary scene, he developed advanced techniques for leading whole nations to devour themselves in their frenzy to eliminate the evils infecting them. Systematically arousing hatred wherever it was to be found, he learned to aggravate it by ruthlessly pitting every possible "anti-thesis" against its "thesis" in order to achieve the desired "synthesis" by the leap of revolution. The demonic forces he unleashed produced a chain reaction which resulted in terror and enslavement for millions.

With Lenin, hating became a science. His satanic inspiration can hardly be doubted. He is the very "brightness of his father's glory," the "image of his substance."

He envisaged world revolution in three stages, now only too well known. In opposition to Trotsky, who envisioned simultaneous revolution in all countries at once, Lenin insisted on first establishing the dictatorship in one country in order to provide a solid base of operation from which worldwide revolution could then be directed. This turned out to be Russia, as our Lady came to tell us at the time.

Marcel Clement in Le Communisme Face à Dieu, says he regarded the Russian regime "as the master brain of an immense nervous system spread throughout the world and working everywhere under detailed orders at agitation and communist propaganda." Eventually "diplomatic representation in every country, through diplomatic immunity, afforded a practically invulnerable center for transmitting instructions to each country. Around this center, the ideological, financial and police units, the use of the revolutionary elite and the proletarian masses, became a simple matter of organization. In a few years the network of world revolutionary organization was extended with extraordinary efficiency over the whole world." This "cold war" outside the borders of Russia constituted the second stage of the Revolution. Its third stage, establishment of the dictatorship of the proletariat over all humanity, is now imminent.

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Son Lenin, more astute than Father Marx, was well aware that mere workers could not be depended on to carry out such a program, that little could be expected of these sheep beyond organizing labor unions clamoring for better pay and working conditions. He saw the necessity for carefully choosing and training highly disciplined professional revolutionaries who would be totally consecrated to the cause, and who would in fact function in the satanic state very

much as do the religious orders in the Church.

For this purpose was formed the Communist "Party," which is no party at all in the accepted political sense. Its primary duty is implementing the directives of the international body in accordance with the national problems of each particular nation. Its second duty is adult education on a massive scale, by means of any media to hand, whereby a whole country can be psychologically prepared to take part in the coming revolution. Whereas workers are to be as many and as visible as possible, party members are strictly limited in number, periodically "purged," and work consistently behind fronts.

So much for the over-all strategy. Its zigzag tactics as perfected by Lenin are quintessential chutzpah:

The dialectics begin with vocabulary. Intending to substitute in men's minds a view of reality radically different from the one God has revealed in nature and in the Church, communists as often as possible use the same words we do. They speak of democracy, nationality, liberty, morality, peace, the state, etc., but for them these words have totally different and sometimes entirely opposite meanings. Thus they are able to express their true thought publicly all the while their opponents interpret the words according to the generally accepted sense. By the time the true sense appears, the doctrine has been ingested.

For instance, Lenin defined dictatorship as power limited by no law, resting on force alone. After it became a bad word under Hitler and Mussolini, communists began speaking of "popular democracy," meaning dictatorship. In like manner, the word "human" which for a Christian necessarily embodies the notion of person, for a marxist actually means non-person, or even anti-person, because for him a man is only individualized matter that thinks. The orthodox definition of "peace" is the tranquility of order, but in communist lingo peace is merely the freedom to carry on the dialectical conflict. In other words, peace is actually war, the establishment of permanent, self-perpetuating revolution. Nor is "science" human knowledge, the handmaid of revelation, but simply materialism, for the communist has no God, and science explains everything as matter explaining itself.

There is actually no common language between Communism and Christianity, but by pretending there is, Communism can plead for "dialogue." So indispensable is dialogue to its offensive, that wherever it meets with real resistance, it is suspended temporarily so that it may be resumed safely later, for without this "service of the word" no conflict could be whipped up and exacerbated.

As St. James warned, "The tongue is a fire, the very world of iniquity. The tongue is placed among our members, defiling the whole body and setting on fire the course of our life, being itself set on fire by hell" (3:6). It is a matter of record that the Christians in China who were least corrupted by Communism were those to whom dialogue was repugnant. Taught by the devil who first used it on Eve, marxists are trained to begin with orthodox interpretations of their doctrines. Dialogue once innocently begun leads to dialectic, dialectic to division, and division to death.

Never attacking religion on its own dogmatic ground, Communism sets out to destroy it as Cain did Abel, by inviting believers "into the field," non-religious ground where the battle is already lost. Proceeding almost exclusively on the moral, practical plane, Marxism first lures its victims to acts of which they have become doubtful, for instance, contraception. Once practiced, these are accepted, and eventually promoted.

Dialogue is rigged to produce dilemma from which the only escape always appears to be the marxist solution. (Discussion of world population problems is a favorite introduction to the "necessity" of contraception.) By refusing dialogue at the outset as we would any other temptation, we refuse dilemma and all its consequences. The timid take refuge in the enemy's ambiguous propositions to salve their consciences, being encouraged to accept marxist theses in Christian dress which are later interpreted and executed in the full marxist sense.

Post-Vatican II developments are sufficient example of this master tactic whereby the dialectical struggle has been introduced into the Church herself. The only power on earth superior to Communism, she is being tempted at all levels to set her pace to the world, for she presents an insuperable obstacle to the Revolution.

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The communist never lies or contradicts himself, because for him there is no absolute right or wrong. His Party, midwife of the Revolution, uses any means to accelerate delivery, espousing even reactionary causes if this will aggravate conflict. Lenin laid down as

principle that "one must learn to work legally within the most reactionary organization." Within these groups revolutionaries, always a minority, transmit party orders in the guise of their own personal opinions, harnessing as many non-communists as possible to the work of the Revolution without their suspecting it.

Never openly preaching Communism, party members are adept at manipulating "peace" offensives, defending "motherhood" and "democracy," encouraging "patriotism," so as to neutralize and dismantle any real opposition. All the while, management is pitted against labor to produce the deadly wage vs. price cycle which will wreck the economy and destroy money itself through inflation. Conservatives are hurled against liberals, haves against have-nots, black against white. In the women's lib movement even the sexes are turned against each other to produce crisis in the family, basic cell of natural society. In the Church agents are found in traditionalist ranks as they are among the purveyors of the New Religion, promoting discord from both sides. This kind of super-opportunism at work supporting all sides is incomprehensible to those who can't see that the basic strategy never varies.

"The dictatorship of the proletariat," said Lenin, "is a relentless battle, both bloody and unbloody, violent and peaceful, military and economic, pedagogical and administrative, against the forces and traditions of the old world."

Marcel Clement, on whom this article has drawn heavily, calls leninism "the methodical exteriorization of all conflicts, based on organized deception and incitement to envy and hatred. Christianity is the acceptance of the Cross, the light of Truth, the pardon of injuries. We are in a way at the eve of the great option. It's the destiny of the world which is at stake."

Communism, dedicated to such "exteriorization of conflict," can never be reconciled with the Faith, which is founded precisely on interiorization of conflict as exemplified by Christ on the Cross, of whom the Psalmist had prophesied, "I bear in my bosom all the accusations of the nations!" (Ps. 88:51).

III. Mao

A full generation before Vatican II, the techniques this so-called "pastoral" council recommended for updating the Church had already been perfected by Communists working in the Church in China. There it was shown how the dialoguing "study club" could be gradually transformed into the "parish council" which would take over the direction of the parish and eventually the entire diocese. Religious activities were systematically used as pretexts for disguised marxist indoctrination or ecumenical meetings where real Catholics driven farther and farther "out into the field" were always outnumbered and finally excluded. This need not surprise us, for it was in China, with Mao Tse-Tung, that Communism attained its Pentecost.

Chairman Mao plays the part of "Spirit" to Marx the Father and Lenin the Son in the satanic trinity. Proceeding from both, perfecting the thought of the one and the revolutionary strategy of the other, Mao's cultural revolution means to achieve the satanic "sanctification" of the world by finishing touches from "the finger of the Father's right hand." There is an eminent congruity in that Mao rose, not from the world's masculine west, but from its feminine half, the "uterine" east -- woman being the ec-type of the Holy Ghost according to the Fathers of the Church. And the Chinese have long been known as "the Jews of the orient."

As we might expect, he addresses himself to the third power of the soul, the will. His specific temptation will therefore be against the permanent theological virtue of charity. By him humanity is to be led, not only to unbelief, or to despair, but to the consummate formal denial of God's love which constitutes the unforgivable sin against the Holy Ghost.

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Christian imperatives all reduce to one: thou shalt love -- first God, then one's neighbor for His sake. As we have seen, being vowed to dialectical struggle, the marxist's imperative is actually: thou shalt hate -- and deliberately pits neighbor against neighbor. It is true the Christian also hates. He hates sin, but he loves persons. The marxist also loves, but only humanity, and a kind of mystical, perfected humanity at that, existing only in the future. He hates persons in their actual state. The real "now generation" are the Christians, for they love now as well as in the future.

To effect radical reversal of Christian love, Mao brings to perfection the theories derived from Clausewitz by Lenin and later by Stalin. Developer of the concept of total war, Clausewitz had been guided by the principle that war is merely an extension of politics. He considered warfare as human activity rather than mere confrontation of physical forces,

with victory not necessarily the result of greater numbers or physical strength. He taught that the enemy must therefore be weakened not only physically, but above all morally. Also he noted that the fight need not always be fought to a finish, but simply used as a way of bringing one's adversary to the conference table.

As we saw, Lenin, reversing the thought of Clausewitz, saw politics as the extension of war. For him, peace was simply more and better war, but he didn't neglect bloody terrorism when it suited his purpose. Compared to Mao, Lenin's methods now seem very crude, for when it comes to pervasive, indirect but relentless aggression, the oriental is matchless. With Mao Communism came into possession of refined psychological instruments so deadly accurate that the battle against God can now be carried not only into the heart of society, but into the human soul itself.

It is frightening to study in detail the campaign organized with such force and accuracy against the pagan Chinese, but especially against the Church. Although the Chinese Christians constituted hardly one percent of the total population, it is revealing that they received the lion's share of attention from the Communist propaganda organs. Wherever she is found, the Church alone provides the opposition her enemy really fears.

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Whereas Marx the Father attacked the juridical order by political revolution, and Lenin sapped the economic order by social revolution, Mao's vast revolution against all existing culture is designed to liquidate the whole interior spiritual order of the human soul in order to reconstruct it on marxist lines.

Gauging Marx' superficiality even better than had Lenin, Mao contended that the most their methods could produce was a sort of consumer-man conditioned to aspire merely to ever greater creature comforts -- a prognostication only too willingly confirmed by both Pius XI and Pius XII. Mao's truly pentecostal view of revolutionary man was that of a completely new creature, so free that he was liberated even of his entire past, his total human heritage. He saw that mere destruction of private property (on which personal human dignity is objectively based) could never of itself eradicate past culture from human consciousness. All of human memory would have to be blotted out in a new "baptism of the spirit" - of Chairman Mao.

Understanding the power of obsession, he advocates a total change of surroundings before addressing the intellect. Slogans, ideas, posters, radio, songs, dance, theater, movies, study clubs, schools, demonstrations, lectures, meetings, all become tools for the systematic destruction of the past.

By its very nature behaviorist, Communism has always believed that man will automatically change if his environment can be changed, but Mao has refined such crudity. For him "class" and the class struggle are not found outside man, but inside him, and that is where he looks for it. He has developed what amounts to a whole program of asceticism ordered to the production of the diabolic virtues, through a diametric reversal of the evangelical counsels:

In the name of "poverty" all the trappings of the past, whether Shakespeare or classical Chinese drama, miniskirts or Mah Jong, are forbidden to 700,000,000 people. Austerity is demanded of all in a land where students must work like coolies and coolies must become students. A Chinese Communist must be denuded of everything. His only possessions are the thought and will of those who command him, for his "obedience" must be total, expected in the internal forum of his conscience as well as in the external, governing not only his acts, but his most intimate thoughts, in private as in public. Nor is "chastity" overlooked, for young maoists are expected to defer marriage until the age of thirty if they marry at all, in deference to the exigencies of the Revolution. Man's noblest instincts have been harnessed: As one militant explained, "Several generations will have to be sacrificed before Communism triumphs. These generations are ours: Neither I nor my son, nor even my grandson will see this victory. That doesn't matter, we are nothing; our job is to prepare a better future for those who will succeed us."

(It might be asked here, "But what of the Jew Marcuse and the sexual revolution?" These seem contrary at first glance, but they are actually mirror images of Mao and his spiritual regime, achieving the same ends by reverse methods, playing Molinos to his Jansen. By one or the other means whole populations can and are being rendered hostile to their established government and to themselves in the diabolic pentecost whose corrupting fire and flame are even now seeking to consecrate the whole world to the "man of sin.")

Needless to say, behind all the paraphernalia for destroying man's past there lurks only the satanic desire to obliterate his religion, which Communism has always maintained is of his own manufacture, a form of thumb-sucking which makes him dependent on illusion and alienates him from himself. Marx called religion "man's self-consciousness before he has found himself - or when he has lost himself," a "super-structure" in society designed to console the exploited in the class struggle, an "opiate for the people."

For Mao religion isn't even that, but merely a relic of the past. "No more martyrs" is now official policy. Christians are never convicted on religious grounds, but only for impeding the Revolution.

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In the name of Marx Communism denies God the Father, who created heaven and earth out of nothing and who personally directs its every event, whose eye is on the sparrow, and without whose consent not a hair falls from our heads. Communism says it was matter, and not God's Word which became man. In the name of Lenin is denied this very Word, God the Son who said, "I am the way, the truth and the life," and outside whom there is nothing that was made. In the name of Mao it denies God the Holy Ghost, of whom the Son promised, "He will teach you all things" (John 14:26).

Aping the divine Persons in the Most Blessed Trinity, these three satanic personifications act in the Party as one throughout the world. There is still much work for them to do, for integral, perfected Communism exists nowhere yet, not even in China or Russia, which at best are still in the socialist stage. In so-called communist countries, the government merely governs, all the while favoring the Party, which is the only direct agent of the communization which goes on internally over a long period of years. It keeps the dialectic ferment active in many "outmoded" structures which are allowed to persist until the new ones can be forged. This is happening now within the Catholic Church, which is being subjected to the same dialectics as other social categories. Like other "holdovers," it will be allowed to subsist for a time, but transformed, its dogmatic content replaced by Marxism, its apostolate by Leninism and its interior life of grace by Maoism.

When Mao died on September 8, 1976, he joined Marx and Lenin definitively in their niche in history. The Satanic "trinity" is now complete. Despite any specious "revisionism" to the contrary, it is set from now on to spread error throughout the world with unimaginable coherence - as our Lady warned would happen if mankind does not fall to its knees.

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What is the defense against this creeping horror?

Once we have thoroughly understood its tactics, the only possible defense is the one proposed by Pius XI: "No one . . . may collaborate with it in any undertaking whatsoever!" no matter how innocent this may appear. He warned how communists, "without receding an inch from their subversive principles, invite Catholics to collaborate with them in the realm of so-called humanitarianism and charity; and at times even make proposals that are in perfect harmony with the Christian spirit and the doctrine of the Church."

In the face of this warning, the "pastoral" Vatican II laid down in its declaration on Christian Education: "Cooperation is the order of the day." In its decree on the Missions, Catholics "should cooperate in a brotherly spirit with other Christians, with non-Christians, and with members of international organizations" with a view to "building up of the earthly city" -- in the Lord! In the decree on the Church in the Modern World: "It is very much to be desired that Catholics, in order to fulfill their role properly in the international community, will seek to cooperate actively and in a positive manner both with their separated brethren who together with them profess the Gospel of charity, and with all men thirsting for true peace," communists in no way excluded. The Council refused a petition to condemn Communism.

The choice lies before all, for the temptation is now global indeed: Apostasy or death? Not a question of saving human life, but of saving the Faith. "Every other enterprise," said Pius XI, "however attractive or helpful, must yield before the vital need of protecting the very foundation of the Faith and of Christian civilization."

Fr. Dufay, who witnessed the battle at close quarters in China, says to lose no time in preparing the Church of the Catacombs: "Take as principle that normal exterior life - liturgy, teaching, apostolate - should continue as far as possible. But, at the same time, prepare Christians to preserve their essential religious life in the absence of priests, worship and Sacraments. . . Prepare memory aids on the dogmas of necessary means, marriage without clergy, perfect contrition, assistance to the dying, Baptism, child education, etc., and place these

leaflets in safe places. . .

"It would be good if trustworthy priests of high caliber were to set themselves to living the life of the people. They need profound dogmatic and spiritual formation, especially on the theology of the Church, the meaning and value of persecution and suffering, and should be steeped in the remembrance of the great saints and martyrs of the past. Thus armed, the Christian faith will use its bad times for growth in charity," making the most of the service Communism will render it by purifying and detaching it from all that is not God here below. And again, "Actually it's solitaries who must be found and trained, in other words, Christians capable of living their faith all alone, amid the strongest pressures, the most painful happenings and the most forbidding of deserts."

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The Counter-revolution began in Eden with the Revolution itself, for there on the spot God told the serpent, "I will put enmities between thee and the woman, and thy seed and her seed (Gen. 3:15). Centuries later, when the battle was approaching a climax in Russia in 1917, this "woman" appeared on earth at Fatima to warn that "the errors of Russia" would overflow the whole world unless supernatural means were marshalled against them.

Of necessity Communism can be overcome only by supernatural force, because there are no natural means superior to it. Given the impairment of nature by original sin, there are no natural means which are even proportioned to it. Certainly no material weapons can destroy its battlements, let alone shoot down its ideas. No political position can withstand it. No mere strategy can outwit it that is not rooted in grace.

The defeat of Communism will be effected by prayer and penance, in the name of Him who before His Passion said, "In the world you will have affliction. But take courage, I have overcome the world!" (John 16:33). It is not the dictatorship of the proletariat which is "inevitable," but the triumph of the Church!

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